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location of the soul, *sz'uul*, in the tongue, *yai*, wherein lies the particular power of the curer. This possibly suggested the mode of attack.

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The instruments used to kill are carried by the farmers of this area most of the time. The men go to their milpa with a machete strapped to their side, a shotgun slung over their shoulder, and sometimes even a knife tucked in their waistband. They frequently interrupt work to hunt birds, rabbits, and deer. The shotgun does not excite suspicion or comment when it is seen. The men of Teklum are technologically prepared to kill in the course of an ordinary day's work.

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The number of wounds and the thoroughness with which the job is done (see Table 1) suggest not so much the fury of the assailants as the fear motivating their act. In a witch-killing, it appears to be thought necessary to hack up the victim completely so that his power is effectively ended: one witch was cut into 32 pieces; another had 166 wounds.

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The death acts drawn up in the local courthouse have been increasingly specific in their statements as to the wounds inflicted ever since the government's intervention in the case of an accidental death in 1950. The local authorities were threatened with a fine of 600 pesos if the details were not properly recorded. The careful measurement of the body in relation to the road and to neighboring milpas and the measurement of the size and depth of the wounds provide the screen of complicity that wards off further investigation by federal authorities and preserves local independence. There is never any questioning of suspects or attempt to solve the crime by officials. The success of the ploy is illustrated in the following account:

Pedro had animals at the spring and had gone out early with ropes in his bag to lasso them. He was found with a rope tied around his neck hung from a *likinib* tree. We went out and measured the length and thickness of the rope and how many centimeters it penetrated his neck. We put all these facts in the report, which gave the cause of death as suicide.

At that time we had a schoolteacher in town who asked the dead man's wife why the town didn't investigate who killed him because someone must have done it. He went with the widow to the Ministerio Publico in the capital. Well, when they came out, there were all the facts in the death act. [Informant laughed heartily as he recalled this success.] He saw that we had discovered the body at 3 p.m., that the rope was 15 meters

[P.462-A] Teklum

682 long, and that the body was suspended 35 centi-
 674 meters from the ground. He saw that we had
 656 raised the act well, and nothing was done.

Who Kills and Why

682 The only universal factor among the killers
 562 is sex—only men kill (Table 2). Women do not
 kill nor are they killed in Teklum. This does
 not mean that they are not subject to as many
 tensions or abuses as men, or that these have
 no channels for expression. Women work
 through men by agitating them to homicide.
 [593] Sometimes revenge is delayed, for the agents
 chosen by women may be children who must
 reach maturity before accomplishing the deed
 (see case 36, in which the son's animosity to-
 ward his father was kindled at his mother's
 deathbed).

682 Neighbors are a significant group in witch-
 683 craft killing. (Neighbors may be listed in
 621 Table 2 under another relationship, for in-
 stance as brother-in-law or as cattle owner.)
 They are the informal judges of suspected
 witches, and it is frequently they who kill a
 man considered to be a witch. When the curers
 accuse a man of causing epidemics, his neigh-
 [608] bors are usually the executors. For this reason,
 most people try to neutralize the hostility of